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Saint Peter, the Apostle of Asia

William Stuart Auchincloss

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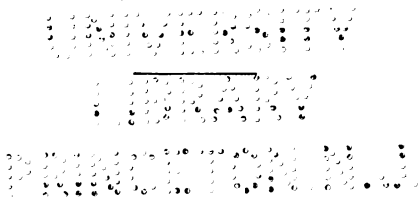


SAINT PETER

THE

APOSTLE OF ASIA

BY
W. S. AUCHINCLOSS



PHILADELPHIA

1901

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PREFACE.

BORN in Syria, spending his early manhood in Galilee, his maturer life in and near Jerusalem, and his declining years in countries bordering the Black Sea, the Apostle Peter should be known in history only by the title of APOSTLE TO ASIA. Tradition has cast such a glamour over his ministry, that his name in our day is associated mainly with Rome and the Romans. By reason of this strange transplanting of facts from the East to the West, great diversities have arisen among christian communities, and the future will be a repetition of the past, unless coming generations are willing to turn the search-lights of truth squarely upon the important events that transpired between the years A. D. 33 and A. D. 150. Once disclose the

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PREFACE.

fact that actually no foundation exists for a claim to preëminence, and you remove from among Christians one of the most potent causes of disagreement, and thus in large measure open the way for true fellowship.

May the light, which comes from the dawn of the christian era, dispel the twilight of Tradition and prove effectual in leading many to recognize a common Brotherhood in the one Lord and Master.

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I.

APOSTLES AND PROPHETS.

It is far from our purpose, to single out any one of the organizations existing among christians, and hold it up as the luminary, around which all others should revolve, or into which all others should be merged. Rather would we demonstrate the fact, that from the very beginning of our era, no such fellowship was contemplated. That the outlines of Divine Worship provided for a broad and generous independence, suited to every phase of human development and taught with unmistakable plainness, that such superior control among disciples, was foreign to the spirit of christianity.

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Let us journey backward over the pages of history and search out the group of influences that laid a foundation for the earliest claim to preëminence.

About seventeen centuries ago the life-work of the Apostle Peter was for the *first* time put forward as the basis of this claim. Since these cycles belong to the superstructure, we shall look for the foundation facts among the Writings of the first and second centuries. The testimony of the 1700 years, possesses all the weakness which characterizes a mass of hearsay evidence, after it has worked its way through unknown and doubtful channels. It is therefore without weight, in comparison with the evidence furnished by the New Testament and by the Writings of the first and second centuries, and should be rejected as worthless.

Our first duty will be to ascertain what recognition should be given to the Prophets. The

APOSTLES AND PROPHETS.

next step, to discover what were the forms of primitive worship and when came the radical departure. We shall then inquire particularly as to St. Peter's field of labor.

Very few realize the great truth that, from the beginning to the end of his ministry, our Lord was engaged in gathering and training a large body of APOSTLES AND PROPHETS who should go forth and make disciples of all Nations.

Although this fact is distinctly stated in the New Testament, a narrow and contracted notion, viz., that the *Eleven Apostles were the only disciples of any importance*, took possession of the popular mind at an early date and crowded out the view set forth in the gospel. This perversion of the truth was both unjust toward the majority and baleful in its influence. It was fostered, however, by interested parties and persistently maintained, in spite of the fact that very little was known about the individual his-

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tory of the Apostles and *only three* of their number ever contributed anything to christian literature. Notwithstanding this small showing, the names of the Eleven have been given to all sorts of places, societies and institutions, beside which they have been idealized on canvas, in marble and in stained glass. This constant laudation in everyday life has made their names so familiar, that some believers in our day accept any form of worship, doctrine, or creed—labelled with one or all of their names—as having conclusive evidence of authority, without seeking to discover *who did the labelling*, or making inquiry as to whether the original Eleven had anything to do with its inception.

Hence it is very important to learn as much as possible, about that large body of men whose presence was indicated by such passages as the following :

“THEY that were about him with the
TWELVE.

APOSTLES AND PROPHETS.

THEM that were with them.

The Eleven and all the REST. .

THESE MEN which have *companied with us all* the time that the Lord Jesus went in and out among us, *beginning* from the baptism of John, *unto that same day* that he was taken up from us.”¹

With the above and kindred passages in sight, surely there is no excuse for thrusting these trained disciples into the background ; for did not our Lord give them personal instruction,² assure them “ your names are written in heaven,” and send them forth as laborers into his harvest ? Beside the group contained men of Apostolic power and fervor, who were factors of *equal importance* in the spread of the gospel, consequently entitled to equal prominence with the Eleven.

We therefore pass beyond the narrow and contracted view, which clamors for things Apostolic only, and rest upon the broader

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platform of the New Testament which embraces both APOSTLES AND PROPHETS.³

EARLY RECORDS.

Intense interest will always cluster around the early records of christianity. These belong to a transition period, when the Temple service and the Sinai law were replaced by simple forms of Christian worship and by the gospel of "Peace, good will to men." If the change had been characterized, by the same completeness of detail as the "pattern showed in the Mount," the forms of church service and church government would now be as rigid as a plaster mould, without flexibility or elasticity. Happily for the cause of unity and fellowship in our day, no stress was laid on such details, but the largest freedom was given by the announcement, "God is a Spirit: and they that worship him must worship him in spirit and in truth."⁴

EARLY RECORDS.

Our Lord gathered MANY disciples during the first year of his ministry, but did not send one of them to preach the Gospel. He however employed them, in the work of baptizing converts.⁵

During the second year, he chose out of that company TWELVE, and sent them forth to preach the Gospel.⁶ They were to serve also as WITNESSES to the twelve Tribes of Israel.⁷ Meantime our Lord gave private instruction to "*THEY that were about him with the twelve*" as to how parables should be translated, because unto THEM was "given to know the mystery of the kingdom of God."⁸

During the third year, he chose and "appointed other SEVENTY ALSO" to supply the increased demand for laborers in his harvest,⁹ and sent them forth to preach the Gospel. When their trial trip was ended, they returned and gave a full report of all which had happened.¹⁰ Note specially that the TWELVE also

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returned after their trial trip and "told him all that they had done."¹¹ Showing that one and the same system governed both cases.

On the evening of the resurrection day, "The Eleven gathered together, and THEM that were with them."¹² The numerical strength of that Company is disclosed in the account of the ascension.¹³ The total discipleship exceeded 500 souls,¹⁴ but the specially trained workers numbered 120. These tarried in the city of Jerusalem until the day of Pentecost,¹⁵ when the Holy Spirit descended and endued them ALL with power from on high.¹⁶ They were thus not only qualified to preach the gospel, but were further equipped with the gift of languages. They exercised these gifts with an ease and learning that caused the greatest astonishment among their hearers. Thousands and tens of thousands of Jewish converts were speedily added to their number.

It is no wonder that the 120 quickly made

EARLY RECORDS.

their mark throughout Syria,¹⁷ and soon after throughout the entire world. The New Testament omits their roll-call, but we recognize their dignity and ability as we read of Ananias of Damascus:¹⁸ "A certain disciple, a devout man, of good report"—one who was commissioned by our Lord himself and who exercised a power *in no way inferior* to that of the Apostle Peter. His field of influence was located 150 miles away from the Eleven, yet he worked without calling on them for assistance, and on whomsoever he laid hands the Holy Spirit descended. We might touch on the services of a Stephen,¹⁹ of a Barnabas,²⁰ of a Silas,²¹ and of a Luke,²² but must pass on. The New Testament declares that their labors were signally blessed and the hand of the Lord was with them.²³ Evidently there was no disposition on the part of the Holy Spirit to confine his workings to the *Official acts* of the Eleven; but, on the contrary, many things of great importance

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were done without their knowledge or consent and utterly regardless of their absence.²⁴ From which we learn, that it was not the Divine purpose, to make the Eleven a SOLE channel for the distribution of spiritual gifts. The stream of gospel truth had MANY channels in that noble company of 120 APOSTLES AND PROPHETS.

This large working force was scattered on or about the year A. D. 37, when terrible persecutions broke out in Jerusalem and raged as far as Damascus.

Outside of Damascus, the Saviour met his bitter opponent and converted him into an humble follower.²⁵ A season of rest and Divine instruction, were necessary for transforming Saul of Tarsus into PAUL—the grandest character in christian history. The time was spent in Arabia,²⁶ and in A. D. 40 Paul began work as, Apostle of the Gentiles.²⁷ He was justly proud of the distinction and describes himself as “Apostle, not of men, neither by man, but

EARLY RECORDS.

by Jesus Christ.”²⁸ The same year that Peter received the Gentiles into the church at Cesarea this Divinely taught champion came forth,²⁹ fully equipped for service. He journeyed immediately to Jerusalem and abode with Peter fifteen days.³⁰

The Gospel revealed to Paul and preached by him shed a new light on Judaism, so that during the next ten years—A. D. 40 to A. D. 50—Christians were greatly exercised over the question of, how much allegiance they owed to the Law of Moses.

Their contentions led to the assembling of a Council at Jerusalem in the year A. D. 50. Its deliberations brought relief, in the form of a compromise which temporarily consolidated both parties, viz., Jewish-Christian with the Gentile-Christian. The real solution of the question however was nigh at hand, being only twenty years distant; for in the year A. D. 70 Jerusalem was taken by the Romans and the

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prophecies of Moses, Daniel and our Lord found there complete fulfilment. The sacred Books of the Law³¹ and the furnishings of the Temple were carried away in triumph, while the buildings were despoiled and laid waste.³² With these the Mosaic dispensation passed away forever.

Between the years A. D. 37 and A. D. 68 eight of the APOSTLES AND PROPHETS, inspired by the Holy Spirit, wrote the books of the New Testament. At length those gifts and miraculous powers which were conferred on all the Disciples as witnesses to the truth of their mission, gradually were withdrawn as one by one the recipients entered into rest.

Thus in forty years a single generation passed away and the new worship was fully established.

II.

PRIMITIVE WORSHIP.

IF we seek the characteristic features of primitive worship, we must look to the close of those forty years, because the churches of A. D. 70 represent whatever the Apostles were divinely ordered to establish. Here then, is the great *dividing line* between Revelation and Tradition. Above the line must be inscribed :

“THUS SAITH THE LORD.”

Below the line must be written with equal plainness :

THUS SAITH TRADITION.

The material above the line can no more increase than a beautiful rock crystal can be made to grow. The material below the line, on the

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contrary, like a ball of snow, has steadily increased as it rolled down the ages.

It must be evident to unbiased readers, that worship during the forty years was characterized by: Directness of appeal in prayer.³³ Marked freedom from formality.³⁴ Constant expectation of the Lord's return.³⁵ Also that the ministry was committed to Apostles, Prophets, Evangelists, Pastors, and Teachers.³⁶ In those days, *devout earnestness* and *freedom from formality* were conspicuous virtues!

Our knowledge of the times comes from the following sources:

The New Testament	A. D. 33-68
Early Writings	" 69-150
Cotemporaneous History	" 33-150

The New Testament supplies the fundamental facts, early writings confirm the inspired word, and history throws light upon both narratives.

PRIMITIVE WORSHIP.

LIST OF EARLY WRITINGS :

Epistle of Clement to the Corinthians, A. D.	69
Letter of Diognetus	“ 80
Epistle of Barnabas	“ 90
Three Ignatian Epistles	“ 107
Epistle of Polycarp to the Philippians	“ 120
Extracts from five books of Papias .	“ 125
The Didache	“ 130
Apology of Justin Martyr	“ 140
Shepherd of Hermas	“ 150

The list is small, because persecution wrought sad havoc with the writings of the early christians. We learn this from several sources. Luke tells us that prior to the publication of his Gospel “Many had taken in hand to set forth in order” like information. Paul alludes to a third epistle that he wrote to the Corinthians³⁷ and Jude intimates that one of his former letters treated of the common salvation.³⁸ All of these writings have been lost

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with the exception of Luke's Gospel, which found its way into *all* the churches³⁹ at a very early date.

BOOKS AND LIBRARIES.

We are prone to think of the first century as anything but a literary period. This idea is a grave mistake. It was in reality an age abounding in books. Strabo, the greatest geographer of ancient times, wrote in the early part of the century. The learned writings of Seneca appeared about the middle of the century. The books of the New Testament were all composed and published between the years A.D. 37 and 68. Pliny the Elder gave to the world his great work on "Natural History" about A.D. 77, in which he treats instructively of 20,000 distinct subjects and names more than 300 writers whose books were consulted in the preparation of his own five volumes. Josephus wrote his Jewish Wars and his Antiquities A.D. 75 and 93. Tacitus wrote his celebrated Annals at

BOOKS AND LIBRARIES.

the close of the century, concerning these Pliny begged that his name might appear somewhere in the body of the text, for he was convinced that the writings of Tacitus were destined to be immortal. Plutarch's complete Biographies add one more star to the literary galaxy of the first century and point to it as being emphatically an *age of wonderful publications*.

The work of preparing books for the market, was greatly facilitated by Public Notaries, who were able to take down in shorthand, the words of an orator, with the same ease as the dictations of an author. The study of stenography was a part of the regular school course in those days. It is highly probable that Luke was an expert in shorthand, for he gives us *verbatim* the speeches of Peter, Stephen, Paul, and Tertullus. Copyists worked for extremely small wages. This is proven by the fact, that the market price for a book of Epigrams was only five denarii—about seventy cents in our money.

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Booksellers were numerous in Rome, in Lyons, and in other large cities. They displayed on their doors a list of books kept on sale. Pliny the Younger, when writing to Geminus, remarked :

“I did not imagine there were any Booksellers in Lyons, and therefore was the more pleasingly surprised with your account that my books are *much sold* there. It is a satisfaction that they maintain the same vogue in foreign parts as they have at Rome.”

The fact that Ephesian books on sorcery alone, amounted in value to 50,000 pieces of silver,⁴⁰ gives us some idea of demand and supply.

Josephus' experience in putting books on the market, reads almost like a chapter from the life of a modern author. He says :

“Afterward I got leisure at Rome, and when all my materials were prepared for the work . . . I composed the History of these transactions. . . . I presented

BOOKS AND LIBRARIES.

my books first of all to Vespasian and Titus. After them, to many of the Romans, who had been in the War. I also sold them to many of our own men."

Evidently, there was no dearth in those days of what we would call printers and publishers, otherwise Josephus could not have made such a liberal distribution of his noted history.

Many of the large cities had Public Libraries. There was a Latin library at Rome, also a Greek library brought from Athens by Sylla. A library at Serapeum with 43,000 volumes. Libraries at Pergamus, Smyrna, Corinth, and Milan. To the latter Pliny the Younger gave a large sum of money. He also gave a library to his fellow-townsmen at Comum. The rage for private libraries amounted to a fad, which the moralists of the times reproved. Some wealthy citizens had as many as 20,000 or 30,000 volumes in their own homes. Paul, in writing to Timothy, begged him to bring from

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Troy "the books, especially the parchments."⁴¹ The numerous quotations of Clement and of Polycarp, show that those writers had ready access to the books of the New Testament, and give additional proof of their rapid circulation.

Beyond all question therefore, the books of the New Testament enjoyed *unusual facilities for prompt publication and speedy distribution* among the churches, where they at once took rank side by side with the Hebrew Scriptures.⁴²

TRUE MEANING OF WORDS.

Before it is possible to grasp the true meaning of the early writings, we ought to learn the derivation of certain words, as well as their significance both in ancient and modern times. It will not do, to take the modern sense and read it into the literature of the first and second centuries. Such an abuse would do violence to the facts of history, for it would change the meaning of passages in which the words ap-

TRUE MEANING OF WORDS.

pear. The same is equally true of the books of the New Testament. Take, for example, the Epistles written by Paul, and among these we include the book of Hebrews.⁴³ What could be more natural than for him to substitute occasionally a Greek word, for one of Hebrew origin?

Paul was well versed in Greek literature and poetry and had special success in contending with the Greeks.⁴⁴ Hence, when speaking of the laying on of the hands of the ELDERS, we find him saying, "Laying on of the hands of the presbytery,"⁴⁵ PRESBYTER being the Greek word for Elder. Again, when speaking of Hoshea,⁴⁶ he used the word Jesus, which is the Greek equivalent of Hoshea or Joshua.

Let us tarry a moment over the word BISHOP, the Greek word for Overseer, because rightly understood, it gives us the key to the lock of early church government. Who, then, were the Overseers or Bishops in the early churches?

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We rest our answer, on the words of the highest authorities one can possibly quote, viz., the Apostles Peter and Paul.

Paul called together the ELDERS of the church of Ephesus and solemnly enjoined them in the following language :

“Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you OVERSEERS, to feed the church of God.”⁴⁷

Peter, in writing to the churches of Pontus, Galatia, Cappadocia, Asia, and Bithynia, spoke in the same strain :

“The ELDERS which are among you I exhort, Feed the flock of God, taking the OVERSIGHT thereof willingly.”⁴⁸

By Divine command, therefore, the elders were the overseers or Bishops of the early churches. So important was this duty of feeding the church of God, that Paul counted it the first requisite of an Elder, and states

TRUE MEANING OF WORDS.

with great minuteness those qualifications that fit one for being an Overseer or Bishop.⁴⁹ Throughout his entire ministry Paul never under any circumstances appointed an Overseer or Bishop; he however, “appointed ELDERS in every church of Lystra and Iconium,”⁵⁰ likewise Titus “appointed Elders in every city of Crete.”⁵¹ Just so far as, these men fed the church of God—in other words, “labored in word and doctrine” — they were “counted worthy of double honor.” Whence we derive a group of four words, viz.,

ELDER — PRESBYTER — OVERSEER — BISHOP, either one of which can be taken to express all, because the words were used *interchangeably* by the writers of the New Testament. Note in this connection that all affixes to the books of the New Testament are of modern origin, such as :

“Timotheus ordained first Bishop of the church of the Ephesians,” “Titus ordained first Bishop of the church of the Cretians.”

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These statements form no part of the original text and very properly do not appear in the Revised Version. Also note that the word Bishopric is not in the original. The quotation is from the Psalms, and reads thus: "let another take his Office."⁵² We learn therefore, that in the modern sense, Bishops and Bishoprics had no existence in New Testament times ; also that two classes of officers existed in the early churches,

1 { ELDERS PRESBYTERS
BISHOPS OR OVERSEERS

2 DEACONS and DEACONESSES.⁵³

Dean Stanley, of the Church of England, put the case very clearly when he wrote :

“It is sure that nothing like modern Episcopacy existed before the close of the first century.”

We come next to a class of words that have slipped their old moorings and are now found

TRUE MEANING OF WORDS.

anchored on new grounds. Among these are the following :

NEW TESTAMENT MEANING.

MODERN MEANING.

THE WORLD.

The Roman Empire.

Both Hemispheres.

A PROPHET.

The bearer of a Divine
Message.

One who foretells future
events.

A SAINT.

A living follower of the
Lord Jesus Christ.

A deceased follower,
noted during lifetime for
asceticism.

THE CHURCH.

An assembly of followers,
located in a single city or
town.

All followers who are
governed by Bishops.

ELDERS.

Church rulers or ministers
having equal authority over
the Flock.⁵⁴

BISHOPS.

Rulers of the Clergy.

CHILDREN.

New converts, both the
Young and the Old.⁵⁵

Minors, the Young only.

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PASSOVER.

A memorial Feast, done
away with A. D. 70.

LENT.

A memorial Fast intro-
duced in the 2nd Century.

IN NEW TESTAMENT.

IN MODERN USAGE.

A Barbarian	A Foreigner.
Superstitious	Religious.
Testament	Covenant.
Meat	Food.
A Candle	An oil lamp.
Candlestick	Tall stand, for oil lamp.
To let	To hinder.
To be tempted	To be tested.
To appoint	To ordain.
To confirm	To settle.

III.

CHANGES OF TITLES.

WITH the foregoing definitions firmly fixed in mind, let us now search the Writings of the first and second century, in quest of any marked changes in the titles of church officers; because, on the principle that NEW TITLES mean NEW DUTIES, the advent of new titles will register the date, or period, when radical changes were for the first time introduced in matters of worship.

CLEMENT, A. D. 69.

This writer has contributed more to our knowledge of the times, than any one of the early missionaries. He was a fellow-worker with the Apostle Paul,⁵⁶ and wrote a noted epistle to the Corinthians, which was bound

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up with the books of the New Testament. Eusebius speaks of it in the following language :

“This Epistle has been publicly read in very many churches both in old times and also in our own day.”⁵⁷

The original must have been written between the years A. D. 67 and A. D. 70, for Clement speaks, in chapter 61, of the daily sacrifices in Jerusalem ; in chapter 5, of Paul having been put to death, and in chapter 1 he says the church at Rome had experienced “sudden and successive calamitous events,” probably the persecution in Nero’s reign.

The oldest copy of the Epistle is found in the Alexandrian manuscript of the British Museum, and was written during the fourth century.

Nominally, it was the response of “the Church of God which sojourns at Rome,” to an inquiry made by “the Church of God which sojourns at Corinth.”

CHANGES OF TITLES.

In reality, it was a formal opinion delivered by "Pope Clement I." on the subject of ministerial changes, which by the way, is full of interest in our own time. The introduction, "the Church of God which sojourns at Rome," is Apostolic in wording.⁵⁸ The Epistle throughout is remarkable for its dearth of official titles, as well as the seeming equality existing between Rome and Corinth. We miss such words, as for instance, His Holiness or the Bishop of Rome, to the Bishop of Corinth, and remark that where dignities or titles exist the majority of men are sure to make use of them. It must not for a moment be inferred, that the modern style of Bishop existed in Clement's time; on the contrary, *each* individual church had SEVERAL Bishops or Elders, and among these, there was unity without pre-eminence, for he tells us that the Apostles :

"Preaching through countries and cities,
they appointed the first fruits (having first

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proved them by the Spirit) to be Bishops and Deacons of those who should afterward believe.”

Evidently he considered this no mere experiment, for he adds :

“Nor was this any new thing, since indeed many ages before it was written concerning Bishops and Deacons. For thus saith the Scripture in a certain place: ‘I will appoint their Bishops in righteousness and their Deacons in faith.’ ”⁵⁹

In another place he says :

“Who then among you is noble-minded, will say I will do whatever the majority commands, only let the flock of Christ be at peace with the Elders that are set over it.”

“Ye therefore, who laid the foundation of this sedition, submit yourselves to the Presbyters and receive correction so as to repent, bending the knees of your heart.”

It is important to note, that “Pope Clement I.” sent the malcontents of Corinth to the

CHANGES OF TITLES.

PRESBYTERS of their own church ; not to one Presbyter, called a Bishop, but to MANY Presbyters, and told them to acknowledge their guilt publicly before those officers. Speaking of the past he says :

“ For ye did all things without respect of persons and walked according to the laws of God, being subject to those who had the rule over you and giving honor such as was fitting, to those who were the *Presbyters* among you.”

“ TO DIOGNETUS,” A. D. 80.

Next in point of time, comes the Epistle to Diognetus. The writer of this first apology of the christian faith is unknown, but he styles himself in chapter 11 “ a disciple of the Apostles.” Ordinary chronology would make him about fifty years of age in A. D. 80. He also remarks, in chapters 1, 2, 9, that christianity was a “ new thing ” in the world in his day. This beautiful letter contains twelve chapters

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addressed to "Most Excellent Diognetus," and closes with a doxology similar to the one used by Clement. No allusion is made either to matters of church government or to officers. Evidently, this was not a prominent subject of the times. The letter was in every way worthy of one who claimed to be a "Teacher of the Gentiles," and was calculated to build them up in the faith. Incidentally he tells us that christians—

"Inhabiting Greek as well as Barbarian cities followed the customs of the natives in respect to *clothing, food*, and the rest of their ordinary *conduct*."

This shows that the decrees of the Jerusalem Council A. D. 50⁶⁰ lost power among the Gentiles soon after the downfall of Jerusalem; also that the early christians were not singular as regards either color or cut of their garments. The writer speaks of fellow-christians as "Saints," precisely in the language of the New Testament.

CHANGES OF TITLES.

EPISTLE OF BARNABAS, A. D. 90.

Next in order, comes the epistle of Barnabas. The Apostle Barnabas was a Levite, this writer was a Gentile. In chapter 16 he speaks of the recent destruction of Jerusalem and fulfilment of prophecy, but does not allude to the persecution of christians under Domitian. It is reasonable, therefore, to place the date about A. D. 90. Barnabas devotes seventeen chapters to the plan of salvation and the remaining four chapters to "another sort of knowledge and doctrine," which he introduces with these words, "There are two ways of doctrine and authority : the one of light and the other of darkness." This portion of the Epistle has undoubtedly been copied by the Didache. He says nothing about church officers and closes with the doxology :

"Farewell, ye children of love and peace.
The Lord of glory and of all grace be with
your spirit." Amen !

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IGNATIAN EPISTLES, A. D. 107.

Ignatius was born about A. D. 30. For many years he had charge of the church at Antioch. He suffered martyrdom at Rome A. D. 107. There are fifteen Epistles bearing his name. Eight of these are undoubted forgeries, and the remaining seven are given in two forms in the Greek. Ever since the time of the Reformation, there have been great contentions over these versions. Happily, in 1842, a Syriac one was found in a convent of the Nitrian desert, which is more in keeping with the times of Ignatius, was written in the language of Antioch, is free from all claims to special revelation, and decidedly more scriptural in its construction. We find, therefore, that the fifteen Epistles boil down to three in number, and these were written, respectively, to Polycarp, to the Ephesians, and to the Romans.

The epistle to Polycarp is just such an one, as we would expect from an aged minister

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about to give up the charge of his church. He says :

“Be studious of unity. Bear with all men. Show patience. Be steadfast in prayer. Ask for more understanding than that which thou already hast. Be watchful. Bear the infirmities of all men as a perfect athlete. Stand thou in the truth. Let not the Widows be overlooked and let nothing be done without thy will, also do thou nothing without the will of God. Let there be frequent Assemblies. Ask every man to them by his name.”

Ignatius gave the following charge to his people :

“Look ye to the Bishop, that God also may look upon you. I will be instead of the souls of those who are subject to the Bishop and the Presbyters and the Deacons. With them may I have a portion in the presence of God. Labor together with one another as stewards of God.”

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We note that the people had a duty as well as the officers, and that the stewardship was distributed among the people as well as the officers.

The epistle, "To the church who is at Ephesus" warmly commends the Ephesians and is entirely in accord with the idea that a PRESIDENT of the Elders was the Pastor or Angel of the church at Ephesus. The parish must have been a small one, for it will be remembered that each of the seven churches of Asia had its Angel, although they were located only a few miles apart.

The Epistle to the Romans is prefaced with the following words :

"Ignatius, who also is called Theophorus, to the Church which PRESIDETH in the region of the Romans and is worthy of prosperity and PRESIDETH in love and is perfected in the law of Christ, unblamable, wishes abundance of peace."

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Since he twice mentions the word "PRESIDE" in this one short sentence it is evident that Ignatius was no stranger to the office of President. It must be admitted that Ignatius was discourteous, in failing to address His Holiness the Pope of Rome, or the Bishop of Rome, if either of those dignitaries ruled in that city. Without making the faintest allusion to the Bishop of Rome, he told the Church he would soon be at Rome as a condemned criminal, and begged the christians not to intervene on his behalf, for he was ready to meet a martyr's death. We find, therefore, that the text of the three authentic Epistles, accords with the early organization of the churches.

POLYCARP, A. D. 120.

A pupil of the apostle John, named Polycarp, wrote a truly evangelical Epistle to the Philipians, about the year A. D. 120. Having returned from Antioch, he settled in the church

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of Smyrna and speaks of himself in his preface as a PRESBYTER AMONG PRESBYTERS, using the following words :

“Polycarp and the Presbyters that are with him, to the church of God which is at Philippi, mercy to you and peace from God Almighty and from the Lord Jesus Christ our Saviour be multiplied.”

Chapters 5, 6, and 11 are devoted to the duties of Presbyters and Deacons. Chapter 5 closes with an injunction to young men and virgins in the following words :

“Wherefore it is needful to abstain from all these things, being subject to the PRESBYTERS and DEACONS as unto God and Christ.”

He says in Chapter 6 : “Let the Presbyters be compassionate and merciful to all.” The entire epistle is saturated with Scripture, and closely approaches the writings of the Apostles. Polycarp closes with the Doxology :

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“Be ye safe in the Lord Jesus Christ.
Grace be with you all. Amen!”⁶¹

Since he was born about A. D. 65, the apostle John must have been ninety, when Polycarp was twenty-five years of age, and undoubtedly quite feeble. As Polycarp died A. D. 155 there is good reason for doubting Irenaeus' claim, that Polycarp was able to speak from memory about “many other apostles,” because he was scarcely more than an infant when they died. In chapter 12 Polycarp⁶² says: “Pray *for* all the saints.” Since there is all the difference in the world, between praying *for* and praying *to* the saints, it follows that prayers to the saints must have been grafted on to the service, at some later date and therefore were unknown in Polycarp's time.

PAPIAS, A. D. 125.

This writer lived on the boundary line of the apostolic age. He was born about the year 70

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and died A. D. 163. Somewhere near A. D. 125 he wrote five books entitled Explanation of the Lord's Discourses. Fortunately both Irenaeus and Eusebius, made extracts from these works or his writings would be unknown to history, for the originals were destroyed by fire in A. D. 1218. His method of gathering material is best given in his own words :

“I shall not regret to subjoin to my interpretations, whatsoever I have at any time accurately ascertained and treasured up in my memory, as I have received it from the Elders. If then anyone who had attended on the Elders came, I made it a point to inquire what were the words of the Elders : What Andrew or what Peter said, or Philip or Thomas, or James or John or Matthew, or any other disciples of the Lord said ; for I was of the opinion that I could not derive so much benefit from books, as from the living and the abiding voice.”

Papias was a hearer of the Apostle John and

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a friend of Polycarp. He alludes to church officers in the following words :

“As the Presbyters say then, those who are deemed worthy of an abode in Heaven shall go there.”

He remarks that: “The early christians called those, who practised a guilelessness according to God, children.” This use of the word is in harmony with the practice of the New Testament.

THE DIDACHE, A. D. 130.

This little work is one of the earliest forms of Catechism known to the christian church. It was found in Constantinople in 1875. The opening chapter reminds one of the “Two Ways” spoken of in the epistle of Barnabas. In addressing new converts the writer says: “My child,” quite regardless of the party’s age, for later on he applies the same words to those who had sons and daughters. The writer uses many words in a New Testament sense, for instance :

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“And thou shalt seek out daily the faces of the Saints, that thou mayest be refreshed by their words.”

He does not tell them to look at images, icons or pictures, but at true living faces, full of hope and encouragement !

“My child, him that speaks to thee the Word of God remember night and day, and thou shalt honor him as the Lord.”

Again, he speaks of Sunday :

“But on the Lord’s day do ye assemble and break bread and give thanks after confessing your transgressions.”

Not a confession to fallible men, but to the Lord.

“For this is that which was spoken by the Lord : ‘At every place and time bring me a pure sacrifice.’ Whoever is holy, let him come ; whoever is not, let him repent.”

Further on he says :

“Now APPOINT for yourselves Bishops and Deacons worthy of the Lord, men

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meek and not avaricious, and upright and proved; for they, too, render you the service of the Prophets and Teachers. Despise them not, therefore, for they are the ones who are honored of you, together with the Prophets and Teachers."

It is characteristic, that the word *APPOINT* indicates the practice of the first and second centuries, while the word *ORDAIN* applies to the practice of the third century. The Revised Version reads :

"And when they had *appointed* them Elders in every church."⁶³—"Set in order the things that are wanting and *appoint* Elders in every city."⁶⁴

Since the *Didache* was written about A. D. 130 we recognize in its bishops and deacons, just such men as those described by the Apostle Paul. It is evident, therefore, that *each* church had a *number* of bishops or overseers, and they were on an equality with prophets and teachers. The writer of the *Didache* shows special anxiety

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to prevent their being ranked as inferiors and enjoins his new converts to despise them not. What folly it was, for him to use such language as this, if their bishops were men of preëminent authority ! We see from this, that the lamps of primitive custom were still burning in the churches as late as A. D. 130 ; but to guard against any question being raised as to the date of the Didache, we shall give positive evidence carrying our date along at least another decade.

JUSTIN MARTYR, A. D. 140.

Justin Martyr was born in Samaria about A. D. 114. Part of his early life was spent in Ephesus, where he was converted to christianity. He finally settled at Rome and was put to death A. D. 165. About the year A. D. 140 this noted writer, presented his first Apology of christianity to the Emperor Antonius Pius. In that document he gave the most perfect account we have of christian worship. Regarding church officers he says :

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“On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the Apostles or the writings of the Prophets are read, as long as time permits ; then, when the Reader has ceased, the PRESIDENT verbally instructs and exhorts to the imitation of these good things. The PRESIDENT offers prayers and thanksgiving according to his ability, and the people assent, saying, Amen.”

Later on he says :

“And to those who are absent a portion is sent by the Deacons.”

Regarding alms, he says :

“And what is collected, is deposited with the PRESIDENT, who in a word, takes care of all who are in need.”

The word President is defined in Justin’s own account of the Sacrament, where he says :

“There is then brought to, that ONE OF THE BRETHREN WHO WAS PRESIDING, bread and a cup of wine.”

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From this we learn, that in Justin's day, it was still the custom for the Elders to select one of their number to act as President, and that he conducted the services.

SHEPHERD OF HERMAS, A. D. 150.

This book, called the "Pilgrim's Progress of the Early Church," was written at Rome, by a brother of Pius, about A. D. 150. It is a specially interesting landmark, for it fixes the time when a church writer found it necessary to pause and explain, a new meaning which had been placed on the venerable word Elder or Presbyter. In his Vision, Hermas speaks of the "ELDERS OF THE CHURCH."⁶⁵

In his Similitude, he wrote the following :

"For what concerns the tenth mountain in which were the trees covering the cattle; they are such as have believed and some of them been BISHOPS, that is, PRESIDENTS, of the Churches."⁶⁶

The author evidently realized, that popular

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usage was gradually restricting, the meaning of the word Bishop; that the custom of applying it to Elders in general, was falling into disuse, while the practice of applying it to

“One of the Brethren who was Presiding” was steadily growing in favor. The learned Jerome [A. D. 385] tells us that the change from a government by Elders to a government by Bishops was of slow growth and progressed “*by little and little.*”

Pope Damasus says the final transfer was made [A. D. 140], when

“Hyginus arranged the clergy and distributed the gradations.”⁶⁷

Thus, step by step, we have travelled over the first hundred years of church history and find it characterized, as a period of individual existence among the congregations. All changes of title or office, related merely to a certain congregation in a given city or town, and had no reference whatever to the grouping of congre-

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gations in different places, for either offensive or defensive work. This system of individual government was in perfect accord with our Lord's statement :

“ My kingdom is not of this World : if my kingdom were of this world, then would my servants fight.”⁶⁸

It was thought, that success required organization, of an entirely different character and more like that of a vast army, with Corps, Brigades, and Regiments, each under its proper Officer, and all under one Commander-in-Chief.

This military view of the kingdom, took possession of the Jewish-Christians about A. D. 140, when they began to group *many* churches under one Commander, whom they called a Bishop ; several Bishops under one Archbishop, and all dignitaries under one Commander-in-Chief.

Before we proceed with the investigation of this radical change, we should examine more in

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detail the cotemporaneous history of the synagogue and the character of the edicts issued by the Emperors, because they helped pave the way to the great departure.

IV.

CAST OUT OF THE SYNAGOGUE.

AFTER the loss of their temporal power, the Jews turned their attention to the maintenance of spiritual control, and about A. D. 35 the Sanhedrin, or religious court, was removed from Jerusalem to Yamnia, a sea-coast town between Joppa and Ashdod, where they started a theological school and reorganized the work. Other schools were established at Lydda and Cesarea, but the most noted of all was located at Tiberias. The latter, together with the school at Babylon, rose to great eminence about A. D. 200. These schools trained thousands in the written and the oral law. The written law⁶⁹ consisted of the five books of Moses, called the Pentateuch. The oral law embodied *explanations* given to Moses during the forty days in the Mount,⁷⁰ and was taught by *word of mouth*. Moses taught it to the seventy Elders

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(over whom he presided), and committed it to Joshua, his successor. Joshua committed it to Othniel, Othniel to Ehud, and so on through a line of forty receivers.

CHAIN OF RECEIVERS OF THE ORAL LAW.

- | | |
|---------------|--------------------------|
| 1. Moses. | 24. Joel. |
| 2. Joshua. | 25. Jeremiah. |
| 3. Othniel. | 26. Ezekiel. |
| 4. Ehud. | 27. Simon the Just. |
| 5. Barak. | 28. Antigonus. |
| 6. Gideon. | 29. Jose Ben Joser, |
| 7. Abimelech. | Jose Ben Jochanan. |
| 8. Tola. | 30. Joshua and Nathan. |
| 9. Jair. | 31. Judah ben Tabbai, |
| 10. Jephthah. | Simon ben Shetach. |
| 11. Abzan. | 32. Shemaiah. |
| 12. Elon. | Abtalion. |
| 13. Abdon. | 33. Hilel, B. C. 30, |
| 14. Samson. | Shamenai. |
| 15. Eli. | 34. Simeon, A. D. 10, |
| 16. Samuel | Jochanan. |
| 17. David. | 35. Gamliel, A. D. 25. |
| 18. Elijah | 36. Simeon II. |
| 19. Elisha. | 37. Jochanan, A. D. 70. |
| 20. Hosea. | 38. Gamliel II. |
| 21. Amos. | 39. Simeon III. |
| 22. Isaiah. | 40. Rabbi Judah, |
| 23. Micah. | "The Prince," A. D. 130, |
| | President of Sanhedrin. |

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It was the custom to install the Rabbi in Office, with the ceremony of Laying-on-of-hands. On such occasions it was necessary for three to officiate, and one of the number had to be a direct successor of Joshua and Moses.

Many of the Rabbi were men of profound learning. Among those of later date, may be counted, Hilel, Gamliel, and Judah. For ages the Jews revered the Holy Scriptures and would not tolerate the thought of having any other book than the Written Law. But wars and pestilences made them fearful, lest they lose a Receiver and so endanger the perpetuity of the Oral Law. They therefore decided it should be written out, and in the time of Hilel began to formulate the material.

The final compilation was made by Rabbi Judah, and consisted of six books and sixty-three treatises. It was called the MISHNA, and was regarded with veneration by the Jews, as being the authentic body of the Law. It ex-

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presses the views of the Pharisees. The phraseology, however, proved so concise and difficult that commentaries were necessary to settle the final meaning. These works were called GEMARA. The Mishna and Gemara were united in A. D. 232 and formed one volume, the TALMUD.

It will be remembered that the standard Hebrew text was the work of the Great Synagogue, B. C. 327 ; also that a Greek text known as the SEPTUAGINT was prepared in B. C. 284. After the Maccabean War, B. C. 140, the Septuagint was enlarged by fourteen books called the APOCRYPHA. Whatever good material can be gathered from these books, came originally from the Old Testament ; and since they offer nothing of value apart from the quotations, the books simply degrade the sacred volume by their presence. The truth of this assertion, may be tested by anyone who will take the time to read them from beginning to end.

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Josephus, *Against Apion*, B. I. § 8, says that orthodox Jews never recognized the Apocrypha as a part of the Old Testament. The schools therefore rendered excellent service when they threw them out of the Canon and affirmed the integrity of the original Hebrew text. About A. D. 130 the Septuagint was revised by Rabbi Aquila. Justin Martyr refers to that edition in the following language :

“Your Teachers refuse to admit that the interpretation (made by the seventy Elders who were with Ptolemy, King of the Egyptians) was a correct one, and they attempt to frame another.”⁷¹

So bitter was their opposition to the Septuagint, that they considered it an

“Accursed day when the seventy Elders wrote the Law in Greek for the King.”

Although the Jews looked on the Mishna with veneration, their leaders did not confine themselves, to the oral law as given on Sinai.

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Witness a remark made by Trypho to Justin Martyr :

“Sir, it were good for us if we obeyed our teachers, who laid down a law that we should have no intercourse with any of you.”⁷²

From which it is evident, the Jewish-Christians did not separate themselves from the synagogue voluntarily, but were literally *cast out* and special legislation enacted to prevent their return.

V.

FORBIDDEN BY THE EMPEROR.

IN accordance with the laws of the Roman Empire, Judaism in common with other religions of the day, was licensed by the authorities. It followed, that so long as christians worshipped in Jewish synagogues, they were regarded simply as a sect of the Jews. The Roman deputy Gallio, in A. D. 54, drove Jewish and Christian disputants indiscriminately from the judgment seat; because both were regarded as subject to the Law of Moses, which was included among the *Religio Licita* of Rome.⁷³ As the Gospel preached by Paul, gradually developed an independent existence for the churches, the civil authorities took alarm and viewed the movement as a menace, to the religious sovereignty of the State. Failing in mild measures, they resorted to persecution. The first three perse-

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cutions occurred in the reigns of Nero, A. D. 65;⁷⁴ of Domitian, A. D. 95-96, and of Trajan, A. D. 106-117.⁷⁵ These were succeeded by seven others. Finally Christianity was recognized by the State in A. D. 260.

The Emperor Hadrian issued a decree in the year A. D. 130, aimed directly at the Jewish religion, and at the same time he resolved to colonize Jerusalem with Romans. The Jews were so enraged by this treatment, that they revolted the next year, under the leadership of the false messiah, Bar-Chochebas. Whereupon the Romans with a large army conquered Judea A. D. 135; reduced to ashes 985 towns and villages, razed 50 fortresses, and slew in battle 580,000 Jews. Justin Martyr speaking of the utter desolation of Jerusalem, in his Apology to the Emperor Antonius Pius, written about five years after the war, says :

“Jerusalem has been laid waste, as predicted.⁷⁶ That it is guarded by you lest

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anyone dwell in it, and that death is decreed against a Jew apprehended entering it, you know very well.”⁷⁷

The edict of Hadrian forbade, under penalty of death, sacrificing on the Sabbath, reading the Law, and practising the *initiatory rite* of their religion.⁷⁸ This latter clause, struck so powerful a blow at the foundation claim of Jewish-Christianity, that the entire system was shattered.

VI.

THE GREAT DEPARTURE.

THE early christians of Rome, were noted for the purity of their faith.⁷⁹ As years rolled on, many converts came from the schools of heathen philosophy and brought with them fallacies, characteristic of those systems. Rome was then the acknowledged military, commercial, and religious centre of the world. As faith declined, the field offered special attractions to heretical teachers.

Thither went Cerdo, and established a system noted for its austerity. He prohibited marriage, the eating of flesh, drinking of wine, and enjoined frequent fastings.

Marcion undertook a work of reform in A. D. 138, and plead for greater simplicity in matters of worship. He advocated asceticism and celi-

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bacy and went far astray on the false doctrine of dualism.

Valentinus, a cotemporary of Marcion, was a man of originality and gifted to a remarkable degree. He indulged in wild speculations and propagated his doctrine of the Aeons, for which he claimed special revelation.

In vain, Montanus and others protested against increasing worldliness. Unquestionably the times were greatly out of joint and peculiarly favorable for the inroads of error. This is shown by the words of Celsus, who, writing about the divisions existing among christians in A. D. 160, says :

“ At first, when there were but few of them, all agreed ; but now they have become numerous they separate from one another ; every man wishes to found a new sect, and now their agreement is only in name.”

This state of affairs paved the way for a system of government by Bishops, which chris-

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tians of that day regarded, as the most promising expedient for

“Rooting up the seeds of schisms.”⁸⁰

The laws of the synagogue and the edict of Hadrian put the Jewish-Christians into a veritable corner. Cast out by one and prohibited by the other, they were forced either to come into fellowship with their brethren, the Gentile-Christians (as outlined in the Parable of the Prodigal Son), or to find suitable materials for building a structure of their own, on an entirely new basis. They chose the latter course, and turned instinctively to the Schools of the Rabbi for much of their material. They copied first the example of making a Prince over their instructors, whom they called a Bishop; his assistants they called Priests. As regards organization, they followed military precedents. All the while keeping in view the Imperial worship; with its army of Priests, its Pontifex Maximus, and its College of Pontiffs⁸¹ who regulated

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religious matters and had in charge the Sibylline Books. They copied the idea of having both a written and an oral law. The New Testament constituted the written, and Traditions said to have come from the Apostles furnished the oral. The Chain of Receivers of the oral law, had its counterpart in the Apostolic Succession. They retained the idea of the Passover, in the festival of Easter⁸² but coupled with it days of fasting, gradually increasing the number from one up to forty. As regards the Apocrypha they were of the opinion, that popular usage covering a period of nearly 300 years, was precedent enough to warrant a decision in its favor; they therefore bound it in with the sacred text. The fact that our Lord himself made thirty-seven quotations from the Septuagint, but *never once* quoted from, or alluded to the Apocrypha in any way, ought to have served them as a double-danger signal. Their failure to heed the same, added to their heritage

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three doctrines not found in Scripture, viz.: Prayers for the dead, doing evil that good may come, and mental reservation. Then, in the year A. D. 170—more than one hundred years subsequent to his martyrdom—the Apostle Peter was declared first Pope of the Roman hierarchy. Following the example of the men of the Great Synagogue (the authors of the Jewish Liturgy) they compiled two Liturgies, which they labelled with the names of St. James and St. Mark, and published them about the year A. D. 200.

Many other features followed, which we have not time to enumerate.

VII.

HIDDEN MYSTERIES.

THE special claim of the hierarchy, rests on the idea that the Saviour gave certain Commandments,⁸³ or rules of church government, to his Apostles, which do not appear in their Epistles, but were transmitted privately as "Hidden Mysteries," to their Successors.⁸⁴

Our Lord in reality did not encumber his disciples with either Ritual or Rubric, but gradually revealed his will by the Holy Spirit.

So elementary were our Lord's commands that he actually parted from his disciples without making any provision for the Gentiles! His own mission was to the "lost sheep of the House of Israel." To them he applied himself, and during ten years following his ascension the disciples gave exclusive attention to the same work.⁸⁵ Although he made many general allu-

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sions to the future ingathering of the Gentiles—as, for instance, “Many shall come from the EAST and the WEST,”⁸⁶ also “Other sheep I have, which are not of this fold,”⁸⁷—still the language was too vague for ready comprehension. The Apostles do not seem to have anticipated such a change, for when the time arrived to admit the Gentiles, a special revelation was necessary. To Peter had been given, metaphorically, the Keys of the Kingdom. Already he had opened its doors to the Jews at Jerusalem, and now it was his duty to open them to the Gentiles at Cesarea. On his return, Peter was obliged to defend his conduct and assure the other Apostles, that the event in which he took part was a *Second Pentecost*, the work of the Holy Spirit.⁸⁸ It is inconceivable therefore, to suppose for a single instant that our Lord’s “Commandments”⁸⁹ had any reference whatever to a Ritual or Rubric, binding on the Gentiles of his day, or of any other day since.

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In reality one cannot find in the early writings any sign of a Ritual, a Liturgy, or of a church Calendar. These inventions were an after-growth.

It is hard to realize now, that for many years even, the Lenten Season met with uncertain favor.

Irenaeus wrote in A. D. 190 as follows :

“The controversy is not merely as regards the day, but also as regards the form itself of the fast; for SOME CONSIDER THEMSELVES BOUND TO FAST ONE DAY, others TWO DAYS, others still more, while others do so during forty days.”¹³⁵

It was not until A. D. 325 that the Council of Niceae formulated the Nicæan Creed, and decided that Easter must be observed on a day, that falls one week *later* than the Jewish Pass-over. This decision established an initial date for the Calendar, and around it all other dates have been clustered. December 25th, or Christ-

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mas day, was not chosen and set apart until the year A. D. 410, when it likewise took station in the Calendar. The Apostles' Creed was of still later date—the seventh century.

Thus “by little and little” various innovations have been grafted on to the parent stock, and the surfaces have healed over so smoothly, that no clearly defined scars remain at the present day.

It is perfectly natural therefore, to meet with a dearth of Form and Ritual in the first one hundred years of church history. The period was a rocky soil for such fruit.

Writing in A. D. 132 Cerdo truly said: “Christians have NO TEMPLES—NO ALTARS—NO SACRIFICES—NO IMAGES.” Nothing could have been more simple or more spiritual than the forms of worship portrayed in the Writings of Pliny and Justin Martyr.

VIII.

THE TWELVE THRONES.

WE pass now, from the general résumé of first and second century events, to the foundation on which the claim to preëminence has been set up, and remark that the idea of a Succession, never entered into or formed part of, the Apostle Peter's plan for an Election.⁹⁰ With his mind fixed on a temporal kingdom, he joined the others in asking, "Lord, wilt thou at this time restore again the kingdom to Israel?"⁹¹ They felt that the time was near at hand when they would be called "to sit on Thrones judging the twelve tribes of Israel."⁹² When left to their own responsibility, Peter at once drew attention to the fact, that only ELEVEN Witnesses had been sent forth, to do the work of Twelve; at the same time he realized that our Lord left no instructions about a Successor to

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Judas, or to any other Apostle. Nothing daunted, he searched the Psalms in hopes of finding something of a prophetic character, which might support his view. The disciples had been instructed to wait or tarry in Jerusalem⁹³ until power was conferred by the Holy Spirit. With the path of duty so clearly marked out, Peter might at least have selected wholesome advice appropriate to the occasion, for instance, "Rest in the Lord, and wait patiently for Him."⁹⁴ Peter however felt they ought to prepare for coming responsibilities, by filling out their quota before the time arrived.

In support of his view, a few words were taken from the 69th Psalm, and after the singular pronoun HIS, had been substituted for the plural THEIR, he skipped *forty* intermediate Psalms, and took his second quotation from the 109th. From these two passages, he drew the conclusion, that the disciples were in duty bound to elect a Successor to Judas. Un-

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doubtedly these Psalms are Messianic in character, and the quotations relate to the adversaries of our Lord, the Jews and their High Priest. The first prophecies, "Let *their* habitation be desolate; and let none dwell in *their* tents,"⁹⁵ were carried out to the letter by the destruction of Jerusalem, and by the Edict of Hadrian. The second prophecies, "Let his days be few; and let another take his Office,"⁹⁶ found signal fulfilment in the history of the High Priest Caiaphas, who having tried and condemned our Lord, was deterred from putting him to death, only through lack of authority.⁹⁷ The guilt of Caiaphas, compared with that of Pilate, was set forth in the memorable words: "He that delivered me unto thee hath the greater sin."⁹⁸ Josephus describes the journey made by Vitellius, Roman President of Syria, to Jerusalem, A. D. 36, and says he relieved the people of certain taxes:

"Ordered Pilate to go to Rome, to answer

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before the Emperor the accusations of the Jews. Besides which he also deprived Joseph, who was also called Caiaphas, of the High Priesthood, and appointed Jonathan, the Son of Ananus, the former High Priest, to succeed him."

We learn therefore, that Caiaphas' *days were few*, that he was turned out in disgrace by the Roman power and that *another took his Office*. Thus, those ancient prophecies were all fulfilled.

After his Resurrection, our Lord had more than a month available for the selection of another Apostle. That he allowed time to pass without taking any action, shows a decision on his part not to replace Judas. Apparently he considered a group of Eleven Witnesses sufficient in number for the purpose he had in view ; at all events he sent out ELEVEN⁹⁹ only, and made no provision for any Successors. We are forced to conclude, that the idea of a succession had no part in the Divine Plan ; nor did it enter

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into the plan of the Apostle Peter, for his mind was set on a temporal kingdom bounded by his own lifetime. After Pentecost, Peter discovered his mistake, and we hear of NO SUBSEQUENT ELECTIONS.

IX.

THE EAST AND THE WEST.

ALTHOUGH there were no temporal thrones to be apportioned, there was plenty of work to be done and many fields to be occupied.

The Council at Jerusalem in A. D. 50 dealt with the question of, how best to unite the Jewish and Gentile lines of thought in the infant church, but it did not grapple with the problem of how best could the leaders be distributed. Paul and Barnabas went forth from the Council bearing the Decrees and boldly preached the word to both parties.

During the following year, the Holy Spirit indicated his wishes in regard to the question of distributing the leaders. On three special occasions, revelations were made to Paul, which led him to alter his plans, and avoid the provinces of Pontus, Galatia, Cappadocia, Asia, and

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Bithynia. He finally left Asia and passed over into Europe.¹⁰⁰

Since the decrees recognized two modes of life and worship, their respective advocates frequently encountered each other. The factional spirit at Corinth, found expression in the words "I am of Paul, I am of Apollos, and I am of Peter." Before these discordant notes reached the danger point, the Holy Spirit appeared once more, but this time Paul was told to go to Jerusalem on a special mission. This took place in the year A. D. 54, just fourteen years later than his first visit.¹⁰¹ The object of the mission, interpreted by the result, was to effect a division of the field into what might be called the DEPARTMENT OF THE EAST and the DEPARTMENT OF THE WEST.¹⁰²

For this journey, Paul chose as his companions Barnabas and Titus. On their arrival they presented the case privately, with so much tact and force of argument, that James, Peter,

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and John gave them the right hand of fellowship and made with them an AGREEMENT, promising to devote their energies to the Department of the EAST, while Paul and Barnabas took charge of the Department of the WEST.

Most christians would not select the names of Peter, Paul, and Barnabas to point a moral on the beauty of concord and harmony in daily life. They would say, Did not Paul withstand Peter to the face because he was to be blamed? And was not the contention between Barnabas and Paul so sharp that they departed asunder one from the other?

All this is very true; yet the fact remains that the New Testament says they cherished no ill feelings toward each other, but on the contrary, were speedily reconciled.

When Paul criticised Peter at Antioch,¹⁰³ Peter was simply trying to harmonize two dissimilar modes of life. The Council of A. D. 50 had tried the same problem and had failed.

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Paul himself tried it in A. D. 58 and signally failed.¹⁰⁴ It was a case where preaching was easier than practising. The generous-hearted Peter, however, took the reproof in good part, and the two seem thenceforth to have been more in accord than before, for Peter spoke of Paul in the most affectionate manner as "Our beloved Brother Paul."¹⁰⁵

Barnabas very properly differed with Paul, as to what course would prove best, for the development of Mark's character. He resolved to stay by his nephew, until well-established in the faith and see him started on a career of usefulness. Having accomplished this purpose, he rejoined his old friend Paul and journeyed with him, as we have seen, on that special mission to Jerusalem. Their life in Corinth was one of perfect good fellowship,¹⁰⁶ yet along independent lines.

These incidents prove that the men were leaders, who needed to be separated before they

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could put forth their best energies and secure the grandest results.

Peter, Paul, and Barnabas had noble and generous dispositions. Each possessed a strong individuality, thought intensely, and acted quickly. We should always remember them laboring amid their broader conditions—when each had a clear path—and not as they appeared cramped and limited by the temporizing decree of the Council.

In carrying out the terms of the AGREEMENT James took charge of the churches at Jerusalem ; Peter the churches of Pontus, Bithynia, Babylon, and the EAST ; while Paul the churches of Greece, Italy, Spain, and the WEST. At a later date John ministered to the seven churches in the Province of Asia.

The Departments of the East and the West, viewed from a racial standpoint, were the respective homes of the Semitic and the Japhetic races.

X.

SAINT PETER AT ROME.

THE fallacy of this claim, will be apparent to anyone who will take the trouble to gather in chronological order, the stirring events in the life of the Apostle Peter. At first his influence at Jerusalem was paramount. Later it began to wane, and the missionary field absorbed his attention. This work carried him over Syria as far as Antioch, and at a later date possibly to Corinth—within 700 miles of Rome—but certainly no farther to the westward.¹⁰⁷

The division of territory then took place and Peter chose the Department of the EAST, as already explained.

He journeyed via Antioch to his field of labor,¹⁰⁸ and devoted himself to preaching the gospel in Pontus, Galatia, Cappadocia, Asia, and Bithynia,¹⁰⁹ also in Babylonia,¹¹⁰ where

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there was a noted College of Rabbis and where many Jews had remained after the Captivity. King Agrippa wrote to the Emperor Caligula, about A. D. 37, as follows :

“Jerusalem is indeed my country, but it is the METROPOLIS not of one region, but of many—of Egypt, Phœnicia, Syria, Pamphylia, Cilicia, and the chief parts of Asia as far as Bithynia and the most remote shores of the Euxine.”

The Jews were numerous in all these countries and the region was always spoken of as the EAST. This, then, was Peter's field ; while Paul, the Roman citizen, “travelled even to the uttermost bounds of the WEST.”¹¹¹

Peter was assisted by Silas and Mark, and labored in the East from A. D. 54 to the year of his death. Prior to A. D. 54 Silas labored with Paul at Corinth.¹¹² After that date, we hear of him only in connection with Peter's work. In A. D. 51 Mark accompanied Barna-

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bas to Cyprus, after which there is a gap in his history until we hear of him, working with Peter at Babylon. Eight years' association with Peter wrought a wonderful change in Mark's character. Before that experience, Paul refused to have anything to do with him,¹¹³ but after Peter's death Mark went to Rome and rendered him valuable assistance, so that Paul frankly acknowledged that he had become a comfort unto him¹¹⁴ and was profitable to him for the ministry.¹¹⁵

Peter's labors in the East yielded enormous results, comparable only with those at Jerusalem on and after Pentecost. We have in corroboration of this, a letter written forty years later by Pliny to the Emperor Trajan, at which time Peter's work reached its full fruition. Pliny, who was Governor of both Bithynia and Pontus, reported concerning the "Great Multitude" of christians in his provinces, as follows :

"For many persons of *all* degrees, of *all*

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ages, of *both* sexes, are already and will be constantly brought into danger by these accusations. Nor is this superstitious contagion confined only to the Cities; it spreads itself through the Villages and the Country."

Pliny then received, special instructions from Trajan; carried them into effect, and reported as follows :

"To be sure, the Temples, which were almost forsaken, begin already to be frequented; and the holy solemnities, which were long intermitted, begin to be revived. The sacrifices begin to sell well everywhere, of which very few purchasers had of late appeared; whereby it is easy to suppose how great a multitude of men may be amended, if place for repentance be admitted."

This record shows, that the foundations laid by Peter, Silas and Mark were broad and deep. A work of such magnitude, of course, required years for its accomplishment and much

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hard labor. Writing from the neighborhood of Babylon,¹¹⁶ Peter addressed his converts in the language of a father to his children.¹¹⁷ He said not a word about any intention of changing his field of labor, but on the contrary, spoke of his decease as being near at hand and likely to happen at any moment. His chief concern was to do his part up to the last, toward keeping the truth fixed in their remembrance.¹¹⁸ Speaking of their duty to the government, he told them to "Submit to THE KING as supreme,"¹¹⁹ while Paul told his converts to obey Principalities, Powers, and Magistrates,¹²⁰ showing that the parties addressed lived under two different forms of governments. Finally, at a good old age, in the midst of his labors in the EAST, he suffered death by martyrdom. Clement tells us that Peter

"By unjust envy underwent many sufferings, till at last being martyred he went to the place of glory."¹²¹

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He speaks of Peter as having died at an earlier date than Paul and says nothing about who ordered his death. But he distinctly states, Paul "at last suffered martyrdom by the command of the Governors," viz., those to whom Clement owed allegiance—the Roman Government. As Mark returned to help Paul about A. D. 63, Peter must have died the previous year. Mark undoubtedly remained with him until the last, for it will be remembered that Peter spoke lovingly of Mark as being a son to him in his old age,¹²² beside Mark's family were warmly attached to Peter.¹²³ We know not what frenzy may have seized the inhabitants of Babylonia in A. D. 62; but we do know that a storm of unjust envy raged at Jerusalem, during that same year and swept before it "the brother of Jesus who was called Christ, whose name was James, and some of his companions."¹²⁴ We also know that it was the first year of the great war between Rome and Parthia.

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There are two other considerations, which show that Peter did not establish christianity in Rome. In the fall of A. D. 58, Paul wrote his Epistle to the Romans and told them he had always aimed to preach the gospel, "not where Christ was named, lest I should build upon another man's foundation."¹²⁵ Naturally, Paul would have avoided Rome, if Peter had already laid the foundations. The second consideration is found in the Edict of Claudius, A. D. 53, which banished all Jews from Rome, and with them the christians, for they were counted a sect of the Jews. Among the latter were Aquila and Priscilla, who were obliged to remain absent for several years. That this edict was effective is shown by the writings of Tacitus, who speaks of a decline in numbers after its promulgation. Suetonius also alludes to its effect. Manifestly it was no time for Peter to go to Rome, nor did Paul himself venture there after reaching

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Illyricum, but put off the trip until making the "journey into Spain."

Notwithstanding all these historical difficulties, Pope Damasus blandly informs us, that Peter occupied the Pontifical Chair for a period of

25 YEARS, 2 MONTHS, AND 3 DAYS.

Jerome says it was an even 27 years. Bede says 29 years. Fasciculus Temporum says :

25 YEARS, 7 MONTHS, AND 8 DAYS.

Binius and Baronius say :

24 YEARS, 5 MONTHS, AND 12 DAYS.

Could anything be more absurd, than one and all of these claims? The fact of the matter is, Peter was too busy a man to become Pope, even if such an Office had existed, and whoever locates Peter's life-work in Rome brands him as a covenant breaker. Peter rebuked those who acted as "Lords over God's heritage."¹²⁶

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The Pontifical Chair of Peter's day was without form and void—a purely imaginary structure; nor had it any occasion to come into being, because the proposed occupant never set foot in the City of Rome, never wrote an Epistle to the Romans, and never expressed a wish to go to Rome. Witness also¹²⁷ that:

Letters written in Rome never allude to Peter's presence.

Letters addressed to Romans had no message for Peter.

No one ever met him in Rome or saw him there.

No Encyclical, Bull, or Allocution was issued during his long Pontificate.

Could one imagine a more perfect alibi? Of late years, the Arctic explorers have gone a great deal nearer to the North Pole than Peter ever went toward Rome.

Peter's Pontificate had no bounds, simply because it had no beginning. It was a fiction

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pure and simple—a most appropriate foundation for that other delusion and invention of the next century known as the Apostolic Succession.

PETER THE ROCK ?

After the declaration, made in A. D. 170, that Peter was the first Pope of Rome it was but a short step to the subsequent claim, that Peter was the Rock on which the church of Christ was founded. True, our Saviour followed Peter's confession with

“Thou art *πετρος*, and upon this *πετρα* I will build my church,”

in which the word *Petros* means simply a fragment or piece of rock, while *Petra* means a great mass or ledge of rock. Peter's individual confession, “Thou art the Christ, the Son of the Living God,” was a fragment, or sample of the kind of rock on which the church would rest. Peter understood this and proclaimed¹²⁸ that Christ was the chief corner-stone, and on Christ

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alone the church rested. He also carried out the same thought in his epistle.¹²⁹ That the early church held to the same idea, is manifest from the writings of Hermas, brother of Pius I., A. D. 150. In his ninth Similitude he describes allegorically

“The church as a tower resting on a huge white rock higher than the surrounding mountains.”

He speaks also of a gate. When asked “what this rock, gate, and tower denote” the Shepherd said :

“Harken, this Rock and this gate are the Son of God ; the Tower is the Church.”

Thus spake the “Pilgrim’s Progress” of early days, and the words have no uncertain ring.

It is evident therefore, that the idea of “Peter the Rock” stands in direct opposition to the teachings of Peter himself, as well as those of the early churches.

XI.

APOSTOLIC SUCCESSION.

WITH the invention of new forms of worship, came the idea that certain men have the right to rule, because they have been endowed with power from on high, by laying on the hands of others who preceded them; back to a like gift conferred by the Apostles. Unfortunately, for the promoters of this theory, all the apostles died before it was born. When it did see the light, the world had grown older by 130 years, and active measures had to be taken to work up a plausible series of acceptable names.

We do not mean to say that the original TWELVE were indifferent to the question of holding power in their own hands. Quite the contrary. When they rebuked one who was casting out devils in the Master's name, and yet who was *too original* to tread precisely in Apos-

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tolic footsteps, they in turn were rebuked by the Master for their exclusiveness¹³⁰ and taught that the world did not revolve about them as a centre; also that the great work of the Kingdom would go on in various ways, quite independent of their permission or consent.

The first Chain, or list of names, was prepared by Irenaeus about A. D. 190 and introduced with the following language :

“The two most glorious apostles, Peter and Paul, having founded and built up the Church [at Rome] committed into the hands of Linus the office of the Episcopate. Of this Linus, Paul makes mention in the epistle to Timothy. To him succeeded Anacletus, and after him, in the *third* place from the Apostles, Clement was allotted the Bishopric.”¹³¹

His complete list gives the names of twelve Bishops. The high esteem in which the learned Irenaeus was held by his cotemporaries, ought to have been a safeguard to his Apostolic Tree.

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But Tertullian—called the Prince of Latin writers—living at Rome only fifteen years later, and possessing rare opportunities for knowing the exact truth, did not hesitate to blot out and remove the names of,

—PAUL——LINUS——ANACLETUS. —

Nautically expressed : Tertullian parted two Links and lost one Anchor. For he assures us, that the Apostolic Succession passed direct from Peter to Clement, thereby putting Clement in the first place from the Apostle Peter, instead of “in the Third place from the Apostles Peter and Paul.” He thus, at a single blow destroyed the continuity of the Irenaeus Chain. Since these contradictory statements are historical and the authorities unimpeachable, we observe that the defect is *at the core*, deep-seated, and beyond the reach of remedies ; it is therefore fatal to the entire system.

But laying aside the question of mere con-

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tinuity, read the life of Callistus, A. D. 223 ; study the state of the clergy as described by Gildas, A. D. 564 ; also that which existed in the Philippine Islands A. D. 1898, and we shall be wholly convinced that the scheme—regarded in the light of its being a conductor of righteousness—is a dismal failure.

It is evident, therefore, that this pretended right-to-rule, MIRAGE OF THE SECOND CENTURY, is a delusion only calculated to deceive those who fail to read first century literature.

Bishop Brooks, of Massachusetts, said :

“If our Church does special work in our country, it must be by not by any FICTION of an Apostolic Succession There is no such peculiar privilege of Commission, belonging to her or any other body.”

The world is too old to be imposed upon, by a claim which has no foundation in fact. Children may for a time, be made to believe

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that Saint Nicholas, Kris Kingle, or Santa Claus is a veritable personage, but when they discover the truth, then good-bye to further influence over their minds by that fiction.

“Surely in vain the net is spread in the sight of any bird.”¹³²

ENCROACHMENT.

Our researches among the writings of the first and second century, remind us of a journey once made to points of interest in ancient Jerusalem. After we had wandered over the broad acres of the Temple platform, and carefully examined the Mosque El-Aksa and Mosque of Omar, we visited the old pier in the Tyropoeon Valley, that once supported the Royal bridge to Zion. The pathway leads thence along the Ophel wall, past the southeast angle of the Temple area, where a shaft was dug by the Palestine Exploration Fund. That excavation was sunk through eighty feet of débris—the accumulation of almost 3000 years.

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A short gallery there leads toward the original wall of Solomon, and suddenly the giant foundation stones confront the traveller. Although these have laid hidden for ages, their surfaces show tool-marks as plainly as if they were the work of yesterday. The vermilion quarry marks are also visible.

We contrast the wonderful blocks of mammoth proportion, with the flimsy stucco and materials of the Mosque overhead, and perceive that the old foundations have been loaded with superstructures of an inferior order, consecrated to entirely different purposes.

In much the same way human systems, have been constructed over the Divine foundation and put forth claims for acceptance and obedience, for which they never had in the past, nor do they now have, any authority whatsoever.

They trespass on holy ground, as surely as the Mohammedan trespasses on the site of the ancient Temple.

THE CHURCHES.

UNITY IN DIVERSITY.

In a Country like our own, where everyone has a right to worship God according to the dictates of his own conscience, all churches, in the eye of the law, stand on the same footing, and education being free likewise, all children inherit the right to receive secular knowledge apart from religious training. This being the case, the law cannot possibly recognize any one church as the "Mother and Mistress of all Churches,"¹³³ for the very idea of preëminence, is directly opposed to freedom of conscience. To allow such doctrine taught in the public schools, would be an abandonment of religious liberty. To be Mother and Mistress of All, means subjugation and vassalage, a condition not to be tolerated among freemen. If you acknowledge any church as MOTHER and MISTRESS in the religious and educational world, you will soon have a FATHER and MASTER in the political world !

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The early christian idea, was in harmony with the spirit of our own institutions, for it contemplated a UNITY IN DIVERSITY. There is just as little common sense, in laboring to bring *all* nations under *one* government, or all nations to speak *one* language, as there is in striving to bring *all* churches under *one* control. The book of Revelation constantly speaks of "what the Spirit saith unto the CHURCHES," but utters not a word about what the Spirit saith unto THE CHURCH.

It is evident, therefore, that the right to form numerous organizations is of Divine origin, also that true independence is a recognized privilege.

No better conditions than these can be imagined for the promotion of true fellowship, viz. : Supremacy for none, sincere respect for all.

XII.

TRADITION — REVELATION.

DIVINE authority has recorded the fact, that prior to the christian era, Tradition intermingled with truth more and more, until finally a limit was reached, at which Tradition completely neutralized the influence of the Scriptures.¹³⁴

That such a state of affairs could exist in Old Testament times, proves that Tradition is a very dangerous element. Its influence, therefore, should be closely watched and checked before it undermines the New Testament also. We have seen what fairy stories, it worked in with the history of the second century, and we emphatically declare, that Tradition can never be made a basis of fellowship among christians. No ! not while the world endures !

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We have seen that the leading events of the great departure were introduced, on the “by-little-and-little” principle, and as one of its noted contributors frankly acknowledges: their great “variety” was due to the “SIMPLICITY or PRIVATE FANCY” of his “predecessors!”¹³⁵

Let us skim from our crucible the dross of the ages and come to the only centre of unity, the

HOLY BIBLE.

The book for all Nations, the one book that never grows old. Around the Sacred Volume christians of every name can gather, and walking in its light will find fellowship, peace and eternal life.

Exalt then, the Holy Scriptures to the very utmost; no eminence can be too great! Give them a place distinct and wholly their own,

TRADITION—REVELATION.

Suffer no human composition, to intrude upon their sanctity under any pretence, no matter what the antiquity or how eminent the piety and virtue of the author. Teach the children to love, study, and treasure THE BIBLE as the very word of God. Translate it also into all languages, and share it freely with all mankind.

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2. Luke x. 1 to 20—Mark iv. 10.
3. Ephesians ii. 20—Matthew xxiii. 34—Acts xv. 32—Acts xiii. 1.
4. John iv. 24.
5. Acts i. 21 and 22—John ii. 2 to 11—John iv. 1 and 2.
6. Luke vi. 13—Matthew x. 7—Mark vi. 12—Luke ix. 2.
7. Matthew x. 6—John xv. 27—Acts i. 8—Acts x. 39.
8. Mark iv. 10 and 11.
9. Matthew ix. 36 to 38—Luke x. 1 and 2.

The Twelve and the Seventy received substantially the same instructions, and in both undertakings prayer preceded work.

10. Luke x. 1 and 17.
11. Luke ix. 6 and 10.
12. Luke xxiv. 33.
13. Acts i. 6 to 15.

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14. 1 Corinthians xv. 6.
15. Luke xxiv. 33 and 49—Acts ii. 1.
16. Acts ii. 4.
17. Acts viii. 1 and 4—Acts ix. 31—Acts xi. 21 and 24
—Greek, “Myriads”—Acts xxi. 20.
18. Acts ix. 10—Acts xxii. 12.
19. Acts vi. 8.
20. Acts xi. 24.
21. Acts xv. 22, 26 and 32.
22. 2 Corinthians viii. 18 and 19—Colossians iv. 14.
23. Acts xi. 21.
24. Acts xiii. 1, 2, 3—Acts ix. 17—Acts xi. 15, 17, 19
and 21—Acts viii. 5 to 8.
25. Acts ix. 1 and 18—Acts xxii. 14 and 15.
26. Galatians i. 12 to 17.
27. Acts ix. 15—Romans xi. 13.
28. Galatians i. 1.
29. Galatians i. 12—1 Corinthians xi. 23—Acts xx. 35
—1 Thessalonians iv. 15 to 17.
30. Galatians i. 18.
31. Josephus, Jewish War, B. VII., chap. v. 5 and 7.
32. The fact that Josephus was made custodian of the
“Holy Books by Titus’ concession” gives great
weight to his substitution of “4 years” for 40
years in 2 Samuel xv. 7—Life of Flavius
Josephus, paragraph 75.

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33. Acts iv. 24 to 31—Acts x. 35—Acts xii. 12.
34. Act xvi. 13—Acts xx. 36 and 37—Acts xxi. 5.
35. 1 Thessalonians iv. 15 to 18—Revelation xxii. 20.
36. Ephesians iv. 11—1 Corinthians xii. 28—Luke xi.
49.
37. 1 Corinthians v. 9.
38. Jude, 3d verse.
39. 2 Corinthians viii. 18.
40. Acts xix. 19.
41. 2 Timothy iv. 13.
42. Colossians iv. 16—1 Thessalonians v. 27—2 Peter
iii. 16—2 Corinthians viii. 18.
43. Hebrews xiii. 23—2 Corinthians i. 1.
44. Acts xvii. 4, 18 and 28—Acts xviii. 4 and 11.
45. 1 Timothy iv. 14.
46. Hebrews iv. 8.
47. Acts xx. 17 and 28.
48. 1 Peter v. 1 and 2—James v. 14
49. 1 Timothy iii. 1 to 8—1 Timothy v. 17, 18 and 19
—Titus i. 5 to 9.
50. Acts xiv. 23
51. Titus i. 5.
52. Psalms cix. 8.
53. Acts vi. 1 to 6—1 Timothy iii. 8 to 13—Romans
xvi. 1 and 2—1 Timothy v. 3, 5, 9 and 10—
Acts ix. 36, 39 and 41—Pliny's Epistle No. 49.

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54. Titus i. 5, Revised Version.—Clement and the Didache.
55. See the Didache, also writings of Papias.
56. Philippians iv. 3.
57. Eusebius styles it "great and admirable."
58. 1 Corinthians i. 2.
59. Septuagint version, Isaiah lx. 17.
60. Acts, chapter xv.
61. Epistle of Polycarp to the Philippians.
62. Like Paul, in Ephesians vi. 18.
63. Acts xiv. 23.
64. Titus i. 5.
65. Hermas, Vision II., article 4.
66. Hermas, chapter xxvii.
67. Liber Pontificalis.
68. John xviii. 36.
69. Exodus xxiv. 12—Deuteronomy xxxi. 26.
70. Exodus xxiv. 18.
71. Justin Martyr, chapter lxxi.
72. Justin Martyr, chapter xxxviii.
73. Acts xviii. 12 to 16.
74. Annals of Tacitus, Liber XIV.
75. Pliny's Epistle No. 97.
76. Isaiah i. 7.
77. Justin Martyr, chapter xlvii.
78. Acts xv. 1.

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79. Romans i. 8—Romans xvi. 19.
80. See Jerome on church government.
81. Pliny records that a certain town in his province wished to build a Forum, and that the plans required a small strip of consecrated ground. Before the authorities could move in the matter they were obliged to write to Rome and secure the consent of the College of Pontiffs.
Seneca says that "a solemn Pontifical Hymn" was sung at the dedication of the Capitol.
82. The word "Easter" does not appear in the Revised Version. See Acts xii. 4.
In A. D. 190 the Lenten Season had only 1 Fasting day. [Precedents ranged from 1 to 40.]
In A. D. 430 the Lenten Season had only 15 Fasting days; equal to 3 weeks, less Saturdays and Sundays.
In A. D. 590 the Lenten Season had only 36 Fasting days; equal to 6 weeks, less Sundays only.
In A. D. 800 the Lenten Season had 40 Fasting days; equal to 6 weeks plus 4 days, less Sundays.
83. Acts i. 2—2 Peter iii. 2.
84. See Irenaeus on Apostolic Tradition.
85. Acts xi. 19.
86. Matthew viii. 11.
87. John x. 16.

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88. Acts xi. 15 and 17—Acts xv. 7, 8 and 9.
89. Acts i. 2.
90. Acts i. 16 to 22.
91. Acts i. 6.
92. Matthew xix. 28—Luke xxii. 30.
93. Luke xxiv. 49—Acts i. 4.
94. Psalms xxxvii. 7.
95. Psalms lxix. 25.
96. Psalms cix. 8.
97. John xviii. 31.
98. John xix. 11.
99. Luke xxiv. 33, 47 and 48—Matthew xxviii. 16, 19
and 20.
100. Acts xvi. 6, 7 and 9.
101. Galatians ii. 1 to 9—Acts xviii. 22.
102. Joshua i. 4—Matthew viii. 11—Romans xv. 19.
103. Galatians ii. 11 to 14.
104. Acts xxi. 18 to 28.
105. 2 Peter iii. 15.
106. 1 Corinthians ix. 6.
107. 1 Corinthians i. 2 and 12—Romans xv. 23 and 20.
108. Galatians ii. 11.
109. 1 Peter i. 1.
110. 1 Peter v. 13—Josephus xviii. ix. 1.
111. Clement to Corinthians, chap. v.

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112. 1 Peter v. 12 and 13—Acts xviii. 5 and 11—
2 Corinthians i. 19.
113. Acts xv. 38.
114. Colossians iv. 10 and 11.
115. 2 Timothy iv. 11.
116. 1 Peter v. 12 and 13.
117. 1 Peter i. 13, 14 and 15.
118. 2 Peter i. 13, 14 and 15—John xxi. 19.
119. 1 Peter ii. 13.
120. Titus iii. 1.
121. Clement, chap. v.—Foretold John xxi. 18.
122. 1 Peter v. 13—2 Peter i. 14.
123. Acts xii. 12 to 17.
124. Josephus, Liber XX., chap. ix.—xviii. 9, 1 and 9.
We can form some idea of the hardships endured
by the Jews around Babylon from the fact that
at Selucia, forty miles distant, the Syrians and
the Greeks ceased contending with each other
in A. D. 36 and united in a general slaughter of
the Jews. The latter fled to Ctesiphon, and
even there they continued to be objects of per-
secution.
125. Romans xv. 19, 20 and 23—Romans i. 10 to 15.
For many years, the Gospel had been so thoroughly
preached (all the way from Jerusalem to the
Adriatic Coast) that Paul declared, the pioneer

REFERENCES.

work finished, and there remained "no more place in these parts." Hence his great desire to journey Westward.

126. 1 Peter v. 3 and 4.

127. Colossians iv. 10 to 15—Romans xvi. 3 to 23—Acts xxviii. 21.

REVIEW.

From A. D. 40 to A. D. 50 Peter must have devoted his time exclusively to the Jews, for he had NO NEW FACTS, regarding the Gentiles, to present to the Council of A. D. 50; but was obliged to draw conclusions, from what he says happened "A GOOD WHILE AGO." [Acts xv. 7.]

Paul and Barnabas on the contrary, came fresh from the work in Cilicia, and spoke interestingly of RECENT "miracles and wonders, wrought among the Gentiles." [Acts xv. 12.] Any experiences at Rome, would have been most welcome and of great weight in shaping the final decision. But Cilicia was the extreme limit (in A. D. 50) of Apostolic preaching.

At the Council of A. D. 54, every one present recognized the fact, that work among the Jews, had been specially committed to Peter [Galatians ii. 7, 8, and 9], and it was decided, he

REFERENCES.

should continue PERMANENTLY in the same field. The life-work of Peter therefore was devoted to his own Nation. [Acts ii. 39—1 Peter i. 1.]

SUMMARY.

No Gentiles were received before A. D. 40, hence:—

St. Peter was not at Rome prior to A. D. 40, also

“ “ “ “ “ between “ 40–50.

“ “ “ “ “ “ “ 50–54.

“ “ “ “ “ “ “ 54–62.

The obligation to avoid Rome, continued to the day of St. Peter's death, and the great Apostle of Asla faithfully kept his word.

-
128. Acts iv. 11 and 12.
 129. 1 Peter ii. 4 to 8.
 130. Mark ix. 39—Luke xxii. 24.
 131. Irenaeus, Liber III., chap. iii.
 132. Proverbs i. 17.
 133. St. Vincent's Manual, p. 48.
 134. Mark vii. 13.
 135. Irenaeus says: "This variety our predecessors (some of them probably being not very accurate) handed down to posterity, as it had through SIMPLICITY or PRIVATE FANCY been introduced among them"—See Ref. 82.

I M P O R T A N T D A T E S .

Julius Cesar put to death	March B. C.	44
Herod made King	Summer "	37
Battle of Actium	Fall "	31
Birth of Christ	Spring A. D.	1
Tiberius made Emperor	Fall "	14
The Crucifixion	Spring "	33
Conversion of St. Paul	"	37
St. Peter admitted the Gentiles	"	40
Famine began	"	45
Council at Jerusalem	"	50
Edict of Claudius	"	53
Agreement—The East and the West	"	54
St. Paul taken to Rome	"	60
Persecution by Nero	"	65
Jewish War began	"	66
Death of Nero	"	67
Destruction of Jerusalem	"	70
Persecution by Domitian	"	95
Pliny, Governor of Bithynia	"	109
Writings of Polycarp	"	120
Edict of Hadrian	"	130
Numerous Heresies	"	138
Hyginus arranged the Clergy	"	140

SAINT PETER'S AGE.

THE KNOWN.

A. D.	30.	Home in the City of Bethsaida .	INTERVAL.
"	33.	Pentecost, 3000 converted	3 years.
"	40.	Admitted the Gentiles	7 "
"	44.	Rescued by an Angel	4 "
"	50.	Council at Jerusalem	6 "
"	54.	Agreement—The East chosen	4 "
"	57.	Referred to, by St. Paul	3 "
			27 "

THE UNKNOWN.

The earliest record of St. Peter's life, speaks of him as being a married man, a partner in the business of John and James, sons of Zebedee ; and living in the same house as his brother Andrew. The narrative displays a maturity of character, which goes well with the age of thirty.

Assuming this figure as correct, also that he died in A. D. 62, it follows that he spent eight years in preaching the gospel throughout the East, and attained the age of 65 years.

NOTE: It is necessary also, to give St. Paul's age as we are largely dependent on the events of his life, for determining the chronology of St. Peter.

SAINT PAUL'S AGE.

THE KNOWN.

A. D.		INTERVAL.
37.	Went to Arabia.	
" 40.	Spent 15 days with St. Peter . . .	3 years.
" 54.	Special mission to Jerusalem . . .	14 "
" 57.	Left Ephesus	3 "
" 58.	Imprisoned by Felix	1 "
" 60.	Sent to Rome by Festus	2 "
" 62.	Liberated by Nero	2 "
		25 "

THE UNKNOWN.

Assuming that the journey into Spain, was finished the last year of Nero's reign, Paul enjoyed 5 years of freedom. His age at time of conversion is unknown, but as Josephus at 25 years of age could represent the High Priest at Nero's Tribunal ; it was quite proper, for Paul at 25 years of age, to represent him at Damascus. If both conjectures are true, St. Paul attained the age of 55 years.

It is an easy matter,¹ to put together the known intervals and find, that 25 years is their total ; but the process of anchoring those years in the midst of the century, requires a close study of Josephus² and Tacitus. From these authors we have the following fixed dates:—

ST. PAUL'S AGE.

ROMAN EMPERORS.

Tiberius	A. D. 14-37
Caligula	" 37-41
Claudius	" 41-54
Nero	" 54-67

PROCURATORS OF JUDEA.

Fadus	A. D. 45-47
Alexander	" 47-49
Cumanus	" 49-52
Felix	1st term office " 52-54
	2d " Insurrection " 54-56
	3d " Sedition " 56-58
	4th " Syrians and Greeks " 58- ?
Festus (Sicarri routed)	" ? -62
Albinus	" 62-64
Florus	" 64-66
Jewish War began	" 66-

Query :—What year then in the reign of Nero, was most propitious for the liberation of the Apostle Paul? We reply most emphatically, the year A. D. 62.

In the preceding year, Festus died and a new Procurator went into office. Felix himself was brought to trial, but Nero "yielded to the importunate solicitations of Felix's brother Pallas," (the Prime Minister) and pardoned Felix of all offences, charged by the people of Cesarea. Besides

ST. PAUL'S AGE.

a delegation of Temple officials were in Rome and secured, through the influence of Poppea (Nero's wife) special privileges for their nation. In the year 62, Josephus went to Rome and through the same influence, secured liberty for many priests, who had been imprisoned by Felix.

But Felix, was not the only man who had a friend at Court. There were *many* Christians in "Cesar's Household," and their pleading availed for him, who had done "nothing worthy of death or of bonds;" whom both Felix and Festus acknowledged, they held purely on technical grounds. The year 62 therefore, is our starting point. Subtract the 4 years of imprisonment and we have A. D. 58, the year of St. Paul's arrest. The other dates follow as a matter of course.

¹ Gal. i. 17, 18—Gal. ii. 1 to 9—Acts xx. 31—Acts xxiv. 27—Acts xxvii. 1—Acts xxviii. 30—Phil. iv. 22.

² Josephus xx. 11, 1—ii. 14, 2—vi. 5, 3—xx. 9, 1—xx. 8, 9—ii. 12, 7—ii. 13, 2—xx. 5, 2—xx. 5, 1—ii. 11, 6—xx. 8, 11—Life of Jos. i. 2, 3.

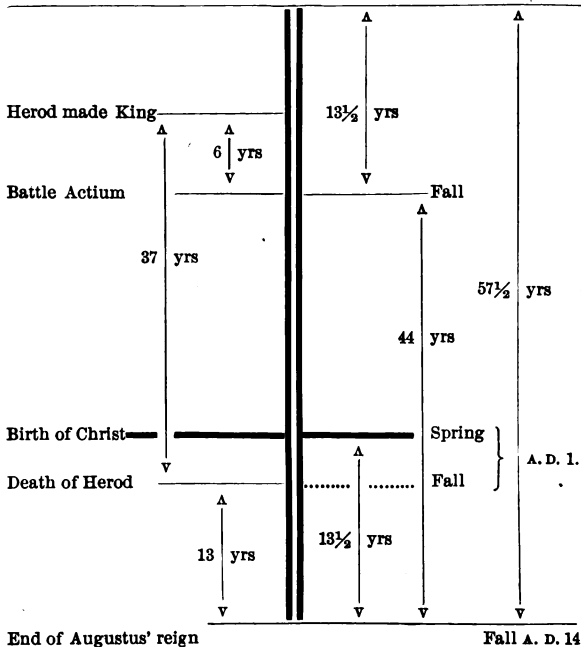
Epistle to Galatians was written A. D. 55—To Corinthians A. D. 57—To Romans A. D. 58.

B. C. AND A. D.

GRAPHIC SOLUTION.

Augustus Cesar began to reign

Spring B. C. 44



B. C. AND A. D.

Many cling to the belief, that A. D. 1 has been improperly located and that the birth of Christ, took place in the year B. C. 4. This idea is altogether erroneous and is based on the writings of the early Fathers. The testimony of a single author, who lived in those times and wrote with all the care and accuracy displayed by Flavius Josephus, is more valuable than the testimony of 1000 authors of later date. With the figures supplied by Josephus¹ and with one well-known date for an anchor, let us test the case and discover the truth :—

First, with regard to the seasons?

We would remark, that every Bethlehemite, resident in Nazareth, travelled 130 miles once a year attending the Passover. Were he to make a second journey, merely for the purpose of being enrolled in his native town, he would cover a distance of 270 miles. It certainly would be more natural for him, to make one journey answer both purposes, thus saving expense and great fatigue to himself and family. Now couple with this consideration, the fact that shepherds were “abiding in the field and keeping watch by night over their flock” and the conclusion seems irresistible that the Birth of Christ, took place about the time of the Passover.

B. C. AND A. D.

Second, with regard to the year?

Augustus Cesar reigned	57½ yrs.	
Before the Battle of Actium	13½ "	
		44 yrs.
Herod reigned	37 yrs.	
Before the Battle of Actium	6 " 31 "	
Therefore, Augustus outlived Herod	13 "	
But Herod lived in A. D.	½ "	
It follows Augustus lived in A. D.	13½ "	

Now it is known, that Augustus Cesar's reign ended in the Fall of A. D. 14, which date is 13½ years after the Spring of A. D. 1. From which we learn, that A. D. 1 was properly located, and truly represents the year when Christ was born.

As regards his public ministry, our Lord "began to be about 30 years of age" in the 15th year of Tiberius' reign,¹ he must have attained the priestly majority of 30 years, in the 16th year of Tiberius. Add therefore 16 to A. D. 14 and we find the year, in which he commenced his public ministry viz: A. D. 30.

¹ Josephus xviii. 2, 2—xv. 5, 2—i. 19, 3—xvii. 8, 1—i. 33, 8.

² Luke iii. 1 and 23—Numbers, iv. chap.

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